

# FREE CHRISTIAN COMMONWEALTH.

Volume II.

LOUISVILLE KY., THURSDAY, MARCH 7, 1867.

Number 23.

Mr. B. F. Buckner's Speech on the Bill to amend provisionally the Charter of Centre College.

We cannot, perhaps, better present the points raised before the Legislature on the Centre College question, than by making the following extracts from the Speech of Mr. B. F. Buckner, of Clarke county, before the Legislature. Intelligent Presbyterians will perceive that Mr. Buckner did his duty nobly, and that the failure of this bill was not for want of a fair presentation of the facts before that body, but obviously from the usual indifference and neglect of that class of conservative men who crine their profound sagacity by looking the stable door after the horse is stolen. We think it possible that sometime before the close of the present century, our friends will find out how little the cause of truth and liberty, either civil or religious, has to expect from that sagacious "milk and cider" conservatism which so exhausts itself by doing the talking, that it is obliged to take holiday before it comes to the voting and acting, or perhaps vote and act on the other side by way of "change of air"—for the benefit of its enfeebled constitution.

We select such passages of Mr. B.'s speech as bring out most fully the real questions involved. It is all we have room for:

After providing that the management of the College, the election of trustees, &c., should be assumed by the Synod whenever the first installment of the twenty thousand dollars to be raised by the Synod has been paid, this compact thus proceeds:

"And to prevent doubts about the body called the Synod of Kentucky, who shall be its electors or trustees, it is understood that it is and shall be, the body of the Presbyterian clergy and Elders in connection with the General Assembly of the Presbyterian Church, in the United States of America, who annually as a Synod, in the State of Kentucky, of whatever individuals may be composed at the time of its meeting, and as such are authorized in fact to elect their clerk,

"You say that the soul of man shall not be saved if he is found disagreeing with the Presbyterian General Assembly of the North.

The dying sinner is denied the consolations of religion until he shall have first been catechized, and if need be, witnesses introduced upon the state of his opinion as to slavery and loyalty; and if he cannot recant upon a moment's warning, the convictions of his whole life, these saintly Christians would deny to him that consolation which enables us to meet death without fear.

These are the men that the gentlemen on the other side would have to control the educational interests of the State of Kentucky. These are the men now invested with the power of excommunicating the Synod of Kentucky. Sir, our churches are to be filled with men sent to us by this General Assembly, who will lecture us upon slavery. Ah! but, the gentlemen say, how do you know that the General Assembly will take this step, and why anticipate the difficulty? Leave it until it occurs, and apply to the courts, or, if need be, to the Legislature. The only way in which we may intelligently shape our course in the future is that we may have the light of the past to guide our footsteps. What spirit has this General Assembly shown tending toward conciliation? What evidence have they given that they are willing that the people of Kentucky may enjoy their political opinions in quiet?

The declaration of religious opinions embodied in the "Declaration and Testimony" was nothing more than an ardent presentation of the views of some of the members of this church, headed by Rev. Stuart Robinson, and was entered upon the minutes of the General Assembly as a protest against what they considered to be unconstitutional church government. Upon the reception of that protest, the General Assembly, without giving the gentlemen who signed the protest an opportunity of being heard in their own defense, and without exhibiting that love of religious liberty which the gentlemen from Louisville is in favor of, and for the purpose of rebuking its authors entered the following on the records of their meeting at St. Louis:

"That if any Presbytery shall disregard this action of the Presbyterian General Assembly, and shall enroll one or more of the persons designated in the preceding resolutions (that is, persons who signed the 'Declaration and Testimony'), that then that Presbytery shall ipso facto be dissolved, and its members and elders who adhere to its action of the General Assembly, are authorized and directed in such case to take charge of the Presbyterial records, and retain the name, and exercise all the authority and functions of the original Presbytery until the next meeting of the General Assembly."

That is religious and political liberty with a vengeance. This bill has met from its first existence with a determined resistance from gentlemen upon this floor; who are in favor, as they declared, by a strict party vote, of placing the Southern States under permanent military control, or at least, until the Radical Congress of the U. S. shall see fit to declare otherwise. They have resisted the passage of this bill, and have required that the constitutional provision, requiring that it shall be read on three

successive days shall not be dispensed with, thus endeavoring to defeat it by delay.

The gentleman from Louisville, read in his remarks long extracts from a lecture delivered by the Rev. Stuart Robinson, showing that the widest liberty of conscience was necessary to the perpetuity of republican institutions, and that every man should be permitted to worship God in his own way. What has that to do with this case? He might as well have read a chapter from Robinson Crusoe or the Scottish Chiefs. Mr. Robinson's lecture is very excellent reading; every word of it I agree to, and I am here willing to adopt the extracts he has made from that publication as a part of my speech, but what has it to do with this question? Do we propose that the adherents of the General Assembly shall not be permitted to worship God in such manner and form as they desire? The gentleman has quoted at length from the bill of rights, and said that "no human authority ought to interfere with the right of conscience." That is the very doctrine upon which the application is based. We say that if members of the Synod of Kentucky differ with the General Assembly on political questions, that the General Assembly should not therefore, invade their rights, and we ask this Legislature to strike out from the charter, a provision incorporated into it for a totally distinct purpose from that now alleged.

Case of Rev. R. H. Beattie, of North River Presbytery—the "Rejected Pastor."

We have received a pamphlet of some 45 pages, text and notes, detailing the story of the strategy of an unscrupulous political clique in the Bethlehem congregation, to tear away a useful and acceptable pastor from his people, because of his refusal to preach and pray the politics of our party. The chief interest of the story for our Border State region is the wonderful life-likeness of this picture, of the coarse, unscrupulous radicalism in New York and that with which we are but too familiar in the Border States. Many of our ministers and people might well imagine that this narration of Mr. Beattie concerning the Bethlehem Church and the North River Presbytery, must become a *Rasselas* story intended to satirize the doings of the loyal school of saints here in Kentucky.

We have space for only extracts enough to give the points of Mr. Beattie's story:

On the Fast Day of '61, when, at the call of the President, we had met to confess our sins, and repent of them, I, to the best of my judgment, using the word of God as the rule of duty, pointed out our national sins, and especially those sins which were found upon us in the matter of the great family fight about property into which we had plunged. No one had said they were not sins, so far as I named anything, or that they did not exist.

During the four years of war our church continued to grow, the last year being the most fruitful and at its close the Church was united and prosperous. From my Session through all this period I heard only words of strong encouragement. I had no suspicion that evil designs were entertained by any in the congregation toward me.

But I was mistaken. Two of the elders united with the chorister in having the "Star-spangled Banner" performed in the church on the Sabbath, on the confession of one of them as an outbreak against me because I did not conduct the worship of God according to his views. It was quite natural after this that the choir should break up, although I made no reference publicly, to what had been done. The Session was convened, and these two elders made a virulent attack upon me. It was the first time that I knew I had their ill-will. They confessed that the only ground of their hostility to me was *politics*, and the substance of their charge was that I had not come up to the requirements of their party. The singing of secular songs in the church on the Sabbath was condemned. One of the elders who arranged for having it done now condemned it. The other maintained now, and afterward before Presbytery, that it was right, and explained himself by saying: "A thing may be wrong and sometimes it may be done." Another venerable elder did not know whether it was right or wrong. The two elders whose politics moved them to assault the pastor and who had fairly begun to break up the peace of the church, joined by a third of the same political creed, now sent an insulting notice to the minister to leave. He who brought it, only the day before, had said to me that any dissension toward me which he knew of was among outsiders, and he believed the trouble would all pass over.

A week after we met, and unanimously agreed upon the following course: "A good understanding having been reached among the members, it was resolved to address ourselves to the business of correcting existing evils and of promoting the edification of the church by adopting suitable action in regard to the singing and by establishing a Bible-class and prayer-meeting. It was resolved that Mr. Jacob Schultz be invited to conduct the singing in the church, and that the moderator be a committee to tender the invitation."

In regard to the very serious matter I had laid before the Presbytery, there was no denial, no defense, no explanation, given or asked. Eight persons involved in the guilt I have described, politically in sympathy with one another, were appointed to confer with

Presbytery. The sum of what they had to say was, that their minister had not lent his office to further the designs of their party. Two elders read written articles in which they had deliberately set down all they had to say; and yet not a word from me on politics after the Fast Day of 1861 did they report.

THE PRESBYTERY

granted what this political party now asked. The remonstrants were told that they had no right to a hearing. Through the condescension of Presbytery they were heard, and their remonstrance was read, but no further notice was taken of it. At an early stage in the proceedings it was announced that the minds of the brethren were made up, and that nothing that could be said would change anything. The feelings of my implacable enemies were not hurt by delay.

During the four years of war the course of the pastor in ignoring politics had preserved a state of good feeling between the parties. To disturb those who differed from them, to enter the sanctuary as a political party, and make their party prejudices and hate the standard to determine the fitness of the minister for his post, and to drive him out for the reason that he did not agree with them, was to drive out their brethren, for it was converting the Church of Christ into a political association altogether factious.

There was in this case a rare refinement of cruelty. Six members of the pastor's family had entered the communion of that church with whom this solemn covenant had been ratified. The cruelties which this political faction had inflicted upon the pastor they knew must fall with crushing weight upon his family, to each of whom they had given the sacred pledge we have recited, only to violate it, and violate it in such a way as would make their sufferings the most intense.

The action of the North River Presbytery in the case was so marvelously characteristic of the new order of "moderate," "compromising" highly "pious" style of judicial murder that our readers are entitled to the benefit of the minute in full:

THE ACTION OF PRESBYTERY.

"Resolved, 1st, That the pastoral relation existing between the Church of Bethlehem and the Rev. R. H. Beattie be, and is hereby dissolved, and the Rev. G. T. Woodruff be appointed to occupy the pulpit of said church on the ensuing Sabbath, and announce to the congregation the action of Presbytery.

"Resolved, 2d, That in the judgment of Presbytery, the difficulties which have existed in the dissolution of the pastoral relation, reflect on the wisdom of both pastor and people in allowing a difference of opinion concerning the causes which led to our recent calamitous war, and the measures employed by the government in its prosecution, to lead to a conflict of opinion which has impaired the spirituality of the church and crippled the influence of the pastor.

"Resolved, 3d, That in the investigation of the case and in view of all that has come before us, we have found nothing to impair our confidence in the ministerial integrity, the Christian character, and the high moral and social life and loyalty both to the Church of Christ and to the Constitution and government of our country, of our beloved brother and co-pastor, the Rev. R. H. Beattie.

"Resolved, 4th, That we consider the Church of Bethlehem to have acted inconsiderately in allowing the above to go forth that they questioned the interest of their pastor in the ultimate success of our government in quelling the rebellion and permitted themselves to be unduly swayed by suspicion and prejudice derived from utterance which would admit of a more kindly explanation than was put upon them, thus virtually disqualifying themselves to pass an unbiased judgment on his ministerial acts and more private intercourse.

"Resolved, 5th, That the Session of this church did wrong in not pronouncing their decided condemnation of the introduction on one occasion of secular music in the sanctuary on the Lord's Day and at the close of public religious worship.

"Resolved, 6th, That we earnestly and affectionately counsel said church to review prayerfully the past, to repent of whatever known wrongs they have committed, and by the grace of God to renece all strife and division, and live and act together as the devoted servants of the Lord Jesus Christ should live; that henceforth they deposit themselves as those who know they must give account to God for the deeds done in the body.

The Presbytery, being threatened by the party, through Dr. G., for any reflection on it, expunged the fourth and fifth resolutions, leaving the party to believe, if not assuring it that it had been doing was perfectly right.

We have rarely met with an instance more remarkable, of that rhetorical heatism which arrais its victim in garlands when leading it to the slaughter! Yet this is the reigning *mode* now in the celestial circles. Beslubber a mau with canting, hypocritical assurances of regard for him, to turn away his eyes and the eyes of his friends from the assassin's dagger, and make its aim the surer!

We can stand the open cruelties of pious Jacobins and *Jacobinisms*, nay we rather enjoy it, as an evidence that we are doing some service to the cause of truth. But we have not yet attained to that degree of grace, which can endure with equanimity, their crocodile tears of pious sorrow over the work of murder they are accomplishing; their testimonials of "distinguished consideration for us," say their lying pretences of friendship and sympathy with the cause we advocate. Of all the dishonor to religion this humbuggery is the greatest.

"This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

Ton Churchmanship in New York.

We find in the *Church Union* of March 2d, two portraits of the fashionable Churchmanship—the first by "Confucius" whom we have quoted before as looking at things from a Chinese standpoint; the other by the "Vicar of Bray," a good Churchman who seems to have his troubles as well as his brethren of the uncovenanted. We present them to our readers just as we find them—except abbreviated a little to suit our columns.

Take one of these American nabobs that are vestrymen of Trinity, Trinity Chapel, or the Advent in Boston. Let us take him to pieces and see how he is made. He was suddenly made rich. Ignorant, lazy, coarse, and vulgar, knowing nothing but trade. He has become a possessor of some patent medicine or owns great steamships, or drives a devilish trade in rum, or organizes misery and grinds the face of poverty in some other way. He is utterly hardened. He knows nothing but the shortest road to wealth. Well, he fills his house with the luxuries of all climates—works of art that would shame his vulgarity could they speak. He causes all men to how down before him. The chariot-wheels of his pride ride over the crushed bones of labor and unrequited mental application. Having everything in the world, what of the next? No fear. But for this life he must have a religion. The less the better. Too lazy to apply his heart to self-examination; too amiable to be moved by anything but a *spectacle*, and too gross and hard to hear a practical sermon like those Mr. Beecher preaches, he looks about him for a religion.

Religion to suit a sensual being. One who has no sins he wants disturbed. A religion that will run alone, without the mental application and labor of evangelical worship. Wanted a religion Christian in name but Pagan in nature. A religion of Dives, exclusive of Lazarus except as to the crumbs. Wanted a religion of sedans for Dives, and wooden benches for Lazarus. Wanted a religion for belles, beaux, and beauty worshippers. Wanted a religion that will attract the wealthy and keep away the hard-fisted working man and reprobates. Wanted a religion for votaries of Mammon and of God. Wanted a religion for musicians, sculptors, painters, followers of fashion, poets, exquisite, dandies, ladies' men.—Trinity.

Now, this being the desideratum, what will not Mr. Dives do? What joy will not his daughters' hearts express for such a religion. Thus the desire is begotten and the market for such a religion is supplied. Indolently they pass their days of pleasure at the ball, party, opera-house, and worse. How, then, do they not care for a religion which disturbs their equanimity or reaches conscience on Sunday. Yet must they have a cheat. Something to silence the conscience. Something to please the sense. This is the way American society is at present organized, and this is the way they make High Churchmen.

Now as to priest. Let us take him apart and see how he is made. Early he learns to love the good things of this life. Is trained up a fancy man. Is narrow and superstitious. Cultured clear down into an embodiment of Miss Nancyisms. A churchman by birth, education, and profession. He has no heart, except an animal one, *i. e.*, love for his family. Is elanish, selfish, exclusive, aristocratic. A very Dundreary in divinity. Now such a man gets into the general Theological Seminary in New York, where they manufacture the article to meet the market above described and set forth. They dress him up in Oxford hat, and Oxford tailors fawn and lackey them until they pronounce them churchmen. It is church, church, church, church at the collar, church at the cravat, church at vest and belted-ud, church at the gloves, and even boots; church in air, church in voice, *long, intone, monotone*; church in the gait, church in heads up, noticing every one over the collar, if at all; church all over.

Well, these are the priests, modern and American Buddhism selects to serve its ends. Had Buddha lived now he should have been a high priest in Trinity. What a rich field is this for our religion to flourish in. All the elements of caste, the same disgust of the *canaille*, the same "down upon the nigger," the same *order* bowing to priests as supernatural; the same splendor of hierarchy and gorgeous choral service, cathedrals, monasteries, monkish schools, and seminaries, dens of bigotry, license, and crime, shall arise here that have grown old and almost gone into decay in Thibet and Pekin. Glorious future. The old religion is coming back once more. Christianity is a failure. It is found wanting. The heart yearns for something higher. The religion of Nineveh, of Babylon, of Egypt, of Ahab, and Rehoboam is conquering at last. It comes up into our very finest temples, still named Christian. It lays the egg of a nunnery in the ordination of a sisterhood by just a beginning in the setting apart of "Sister Agnes," by the bishop of this diocese. It feels its way silently into Holy Trinity by separating the Sabbath-school from participating with other and really Christian churches of Brooklyn. It causes the people to demand and the rector to yield supple obedience to things which its former rector would not allow. It moves not rapidly, but surely, firmly for the great end. It blossoms out in organ-loft and in surplised preacher.

It rigidly demands a restricted pulpit, and allows no Gentile Christian in Christ's Church to obey the Christian idea of charity. It searches out delinquents for allowing the service of true Christians to be held within any one of its temples. It follows such delinquents to the bitter death and the grave. It puts up an aged and feeble bishop to issue a pastoral in a flame because of the danger that the Church of Christ will get together. It blackens every earnest friend of Christian Union with infamy and follows with slow cunning, yet fell intent, every such advocate, and then when convicted, exposed and brought to the light, it howls its anguish into every ear, tures Christian, pleads charity, and calls the truth-tellers by every name in the criminal calendar. Glorious work of Paganism. Let it go on. The hour of its triumph over Christianity is not far off. Its history is always the same subtle, Jesuitical propaganda. Such are some of the condensed results of my investigation into American society. Great is Buddha, and great are his priests and missionaries who do his will.

CONFUCIUS.

For the Free Christian Commonwealth.

There Remaineth a Rest to the People of God.

We may here inquire what are the *employments* of Heaven? Preachers sometimes talk of Heaven as if it were a place of sluggish idleness and inglorious repose. They talk to their hearers of *basking* on the banks of deliverance as if that were true, and as if it did not degrade and falsify the nature of the human soul. The soul is essentially active in its nature, and it must glorify God and work out its own happiness, in working according to its own nature. Freed from all that clogs and retards action, it will expatiate over the ways and wonders of God. In this state of things, it is limited to a spot, there, the universe will probably be its home. Here, it has a narrow commission to do good, there, its commission will be vast as its pinions of flight are strong and durable. Here, philosophy deals only with the surface of things, there, the unsealed eye will pierce the essences of nature and deal familiarly with mysteries that earthly ken could never reach. Here, knowledge is slow, and often indistinct and uncertain in its announcements, but there, it will be rapid, distinct, and satisfactory in its utterances. Here, the faculties of religious growth are slow and defective in their work, but there, perfection will mark all their movements and crown all their works.

But not only God's works, but God himself will be the endless theme of thought, contemplation, and growing knowledge. The Divine *wisdom* will shine out on every hand wherever the soul takes its flight or turns its vision. That wisdom will not only be found in the natural creation, but especially in all that relates to the moral government of God. It will be seen as it shines in the face of Christ. It will be seen, admired, and exalted, as manifested in the ranks of the redeemed hosts. The Psalmist exclaimed, "how marvelous are thy works, Lord God Almighty, in wisdom hast thou made them all." But the higher and holier fight of the soul in eternity will enable it to see and feel what the Psalmist had never seen nor felt.

But second, the soul will then be employed in contemplating and surveying the *power* of God. While here, when we attempt to think of the Divine power, our minds are overwhelmed, confounded and awed in its presence. And although Heaven will lift us up immensely high, and vastly and ever enlarge the boundaries of our understanding, yet the power of God will ever appear great and marvelous to the soul. We now look upon the solid world on which we tread, upon the sun shining in his strength, and with our astronomical glasses upon the millions of worlds that adorn the night and sparkle like gems of glory upon the floor of Heaven. And if these delight the devout philosopher and amaze him with a sense of boundless power, how much more and greater will be the devout amazement of the redeemed soul as it ranges boundlessly over the domains of infinite power. The soul may fly as the thought dies and return as the thought returns. It may anticipate the planets in their courses as the telegraph anticipates by hours the progress of western time.—An angel appeared to John, in the Isle of Patmos, who had been of the prophets while on earth, and if sent to our world, why not to any other. Like thought, the heavenly inhabitants are not bound by the laws of material things. They have the freedom of the universe conferred upon them. Our little earth may be vastly more distant from the great metropolis of infinitude, than other worlds, which that angel of Patmos must have passed in his visit to that Island. What suns, what stars, what systems, how passed on that errand

none can tell. To such a spirit, the capacity to survey and study the power of God, is great beyond our present comprehension.

But third, the soul will there be employed forever in surveying and contemplating the goodness and mercy of God. Even here, in this world of mixed conditions, we see the goodness of God all around us. The light of day and darkness of night, the teeming heavens and fruitful earth are all the manifestations of Divine goodness. But it is in Redemption especially, and in its steady operations and effects, near and remote, that we behold the transcendence of goodness and mercy; and if the admirer here of this goodness can say, "O, that men would praise the Lord for his goodness and wonderful works to the children of men," how much more will the emancipated soul rejoice in, and adore the goodness of God in heaven.

Full as our hearts may now be of admiration and gratitude, yet, in this life we see but through a glass darkly.—Clouds and darkness rest upon the movements of Providence. Mysteries rest upon our path. We are led in paths which we knew not—our designs are turned aside—our expectations are cut off—disappointment and perplexity follow us, so that faith must adore where vision cannot pierce. "What I do now thou canst not know, but thou shalt know hereafter." The study of providence, in that rest that remaineth, will be one of the great revelers of the wonders, and goodness, and mercy of God. As a man in after life, understands and appreciates the reasons and wisdom of early restraints and discipline, so the soul, in after life, will richly learn and adoringly appreciate the restraints, discipline, and disappointments of this life. What a reading of past enigmas will there be—what an unfolding of the volume of Providence—what a letting of light into the soul, and what a confirmation that even in darkness God is light. As the spirits of the just made perfect, seated high upon the thrones of eternity shall look down and afar upon the world through which they trod, they will then learn why God hedged up their way—why he frustrated their expectations—why he sent sickness and pain upon them, and why he commissioned disaster, bereavement and blightings of earthly projects to sweep so often and so terribly a cross their earthly path. They will then see that all was goodness—marvelous, mysterious goodness.

But the goodness and mercy of Redemption will especially engage the admiration of the soul in heaven. This has ever been the song of God's children in the house of their pilgrimage. It is the foundation of their hope, the ground of their faith, the fire that kindles their love, and the light that illuminates their way. On earth we have the conflict of sin, and the song of redemption, but in heaven, we will have the song without the conflict. The battles fought and the victories won—the great battle for eternity where victory perches upon the banners of redemption. And whence come that mighty host, that no man can number, that move in solemn stateliness around the eternal throne? Ask that wondrous throng now shining in the sunlight of God's presence—that wear those palms of victory and crowns of glory, and they will answer, it was redeeming blood that cleansed them from guilt and fitted them for eternal rest.

O! what a chorus of praise to God's all wondrous goodness, will roll its eternal strains over the hills and vales of immortality. But magnificent and all-glorious as that redeemed throng will appear, out of every age and kindred of earth, yet the deepest of all the feelings of admiration and gratitude will arise to each one as he contemplates what the grace of God in Christ Jesus did for him personally. This is grace, the declaration of grace, the manifestation of grace, and the eternal exhibition of grace.

PHILOS.

BAD BOOKS.—"We are careful of our company," says a writer, "and are less as to our books. With certain persons we would not associate; we should fear their influence upon us; we spend hours and days, and think it no harm. They are 'true to nature,' are they? So much the worse; the more natural the more dangerous. You read the record and the oaths of a profane man; your thoughts take the same tone, and an oath is much nearer your lips. You read of the daily and hourly 'drum-drinking of some of Dickens' men, for instance, and brandy and water, or a rum-punch, become very familiar and innocent drinks; you read of those whose words verge on impurity, and your own thoughts are stained."

"The wicked flee when no man pursueth, but the righteous as bold as a lion."

none can tell. To such a spirit, the capacity to survey and study the power of God, is great beyond our present comprehension.

But third, the soul will there be employed forever in surveying and contemplating the goodness and mercy of God. Even here, in this world of mixed conditions, we see the goodness of God all around us. The light of day and darkness of night, the teeming heavens and fruitful earth are all the manifestations of Divine goodness. But it is in Redemption especially, and in its steady operations and effects, near and remote, that we behold the transcendence of goodness and mercy; and if the admirer here of this goodness can say, "O, that men would praise the Lord for his goodness and wonderful works to the children of men," how much more will the emancipated soul rejoice in, and adore the goodness of God in heaven.

Full as our hearts may now be of admiration and gratitude, yet, in this life we see but through a glass darkly.—Clouds and darkness rest upon the movements of Providence. Mysteries rest upon our path. We are led in paths which we knew not—our designs are turned aside—our expectations are cut off—disappointment and perplexity follow us, so that faith must adore where vision cannot pierce. "What I do now thou canst not know, but thou shalt know hereafter." The study of providence, in that rest that remaineth, will be one of the great revelers of the wonders, and goodness, and mercy of God. As a man in after life, understands and appreciates the reasons and wisdom of early restraints and discipline, so the soul, in after life, will richly learn and adoringly appreciate the restraints, discipline, and disappointments of this life. What a reading of past enigmas will there be—what an unfolding of the volume of Providence—what a letting of light into the soul, and what a confirmation that even in darkness God is light. As the spirits of the just made perfect, seated high upon the thrones of eternity shall look down and afar upon the world through which they trod, they will then learn why God hedged up their way—why he frustrated their expectations—why he sent sickness and pain upon them, and why he commissioned disaster, bereavement and blightings of earthly projects to sweep so often and so terribly a cross their earthly path. They will then see that all was goodness—marvelous, mysterious goodness.

But the goodness and mercy of Redemption will especially engage the admiration of the soul in heaven. This has ever been the song of God's children in the house of their pilgrimage. It is the foundation of their hope, the ground of their faith, the fire that kindles their love, and the light that illuminates their way. On earth we have the conflict of sin, and the song of redemption, but in heaven, we will have the song without the conflict. The battles fought and the victories won—the great battle for eternity where victory perches upon the banners of redemption. And whence come that mighty host, that no man can number, that move in solemn stateliness around the eternal throne? Ask that wondrous throng now shining in the sunlight of God's presence—that wear those palms of victory and crowns of glory, and they will answer, it was redeeming blood that cleansed them from guilt and fitted them for eternal rest.

O! what a chorus of praise to God's all wondrous goodness, will roll its eternal strains over the hills and vales of immortality. But magnificent and all-glorious as that redeemed throng will appear, out of every age and kindred of earth, yet the deepest of all the feelings of admiration and gratitude will arise to each one as he contemplates what the grace of God in Christ Jesus did for him personally. This is grace, the declaration of grace, the manifestation of grace, and the eternal exhibition of grace.

PHILOS.

BAD BOOKS.—"We are careful of our company," says a writer, "and are less as to our books. With certain persons we would not associate; we should fear their influence upon us; we spend hours and days, and think it no harm. They are 'true to nature,' are they? So much the worse; the more natural the more dangerous. You read the record and the oaths of a profane man; your thoughts take the same tone, and an oath is much nearer your lips. You read of the daily and hourly 'drum-drinking of some of Dickens' men, for instance, and brandy and water, or a rum-punch, become very familiar and innocent drinks; you read of those whose words verge on impurity, and your own thoughts are stained."

"The wicked flee when no man pursueth, but the righteous as bold as a lion."



## Free Christian Commonwealth

REV. STUART ROBINSON, Editor.

A. DAVIDSON & Co., Publishers.

LOUISVILLE, KY., THURSDAY, MARCH 7, 1867.

The Anti-Slavery theories incompatible with faith in the inspiration of the Scriptures—slavery as recognized and allowed in the Abrahamic, Mosaic and Christian Church. By Rev. Stuart Robinson. pp. 100. (British Edition.)

Walter Scott is said to have reviewed in the Quarterly several of his own novels while playing the part of the "Great Unknown." We recognize fully the impropriety of an author's becoming his own reviewer. But in a case where his work has become a standing subject of abuse by men who have never taken the trouble to read it sufficiently to "understand whereof they affirm," or from partisan malignity or lack of brains are incapable of understanding the plainest propositions, an author may at least take an appeal from the calumnies of partisans and state to the public the facts concerning what he has written. But especially when a high court of Christ's Church undertakes, in a solemn Pastoral Letter to the Churches, an anathematization—obviously without knowing any thing about it—the book of a minister of that Church, its author may certainly be excused for bringing fairly before the public what he has written. Says the General Assembly of 1866, in its famous pastoral letter: "Even as late as the year 1865 a person commissioned to this Assembly from the Presbytery of Louisville, published a work which has been extensively circulated and commended both North and South, designed to justify and shelter the system of Southern slavery, 'slave codes' and all, under the Scriptural sanction of the Mosaic system of servitude." And again: "That these doctrines are not only heresy but blasphemy is plainly seen from the word of God."

Now it will fill every honest mind with amazement to find that such an anathema should have been solemnly uttered in the name of Christ against "a person commissioned by the Presbytery of Louisville," by a body of men, of whom, perhaps, not one in ten had ever seen the book condemned; perhaps not one in forty had read it, and while even the author of the pastoral letter had himself obviously not read it, since, misled by the printer's mistake of giving the secondary part of the title of the book prominence on the title page over the primary by the use of large types, the learned Moderator and author of the letter misapprehends the whole spirit of the argument, as a reading of the book would have shown him.

We desire our readers to keep their eyes on the above anathema of this book, while we state briefly the facts concerning its history, nature and contents.—And as it is only a question of 50 cents, including postage, any honest man who not does wish to be party to the condemnation of a minister without hearing, can readily satisfy himself of the correctness of our statement by a line to A. Davidson, enclosing 50 cents and ordering the book.

Among the singularities of this anathema of the Assembly is the misstatement of fact concerning the publication of the work. It will be seen on reference to the preface that it "was not published by the person from Louisville Presbytery" at all; nor would be have thought of such publication. It was published, singularly enough, by some earnest and intelligent British Abolitionists, who regarded it as "a just and exhaustive exposition" of the Scriptures on the subject, in the sense of the uniform interpretation of British and Foreign Commentators. The introduction of the argument sets forth the following general proposition, which the notes to the discourse abundantly verify by ample citations:

Allow me to premise that, in regard to these terms (*slaves* and *doulos*) in particular, as well as the exegesis, in general, of the scriptural texts relating to slavery, I but follow not only the ancient critics, but also the best and most generally accepted British and Continental biblical scholars of the new anti-slavery era, who cannot be suspected of partiality to "any theories." For somewhat to my surprise, I find that, unlike the New England anti-slavery sentiment which is obviously the natural result of the trifling with, and perversion of, the plainest language of Scripture by their partisan commentators and preachers, who have a foregone conclusion to support, the British anti-slavery sentiment seems to rest rather on the judgment of the latest and highest results of British and Continental biblical scholarship as to the exegesis of the texts of Scripture relating to the subject of slavery.

The specific design of this discourse is set forth so distinctly as to leave the Moderator's statement of the purpose of the book, in the pastoral letter, or without apology, for had he read even as far as page 7th of the book, he would have found, that every subsequent page verifies, a specific statement of the scope and design of it.

We have just, at present, nothing to do with the ethical justice of slavery as a question of natural law, nor with the question whether it exists by law of nations according to the Justinian Code, or merely by "local law" according to certain American jurists; nor with the inhumanity of slavery, nor with the thousand abuses to which, in common with every other human institution it is liable; but simply with the Bi-

ble teaching concerning slavery as a relation consistent or inconsistent with the holiness enjoined in God's word, and therefore, as affecting our faith in the Scriptures as "the inspiration of God."

And had the Moderator and author of the pastoral letter taken the trouble to look over even the programme of the discourse in the table of contents, he would have discovered that the points of the argument are in substance as thus briefly summed up in the peroration:

What I have shown to have been the faith of the Church on this subject during the two thousand years of the Church's history, from the covenant with Abraham to the closing labors of Paul the Apostle, you will find from the elaborate and conclusive argument and evidences of the venerable Bishop Hopkins, continued to be the steadfast faith of God's people, almost without exception, for near another two thousand years between the death of the Apostle and the opening of the nineteenth century.

If therefore this argument, laying its foundations in the great covenant of God, which organized a Church visible as a separate society on earth, and woven out of the successive revelations made to that Church, age after age, through Moses and the Prophets, Jesus and the Apostles,—culminating at every step—and crowned at last by the solemn denunciations of an inspired Apostle, against all who pretend to find a contrary argument and doctrine in the Scriptures, as unworthy the fellowship of Christ's true ministry—then it is my bounden duty—a duty laid upon me by the solemn responsibilities of my office, to warn the people of God against approaching unbelief and apostasy in the Church.

When it comes to denouncing as "an abominable system" and as "the sum of all villainies" a relation that at the very beginning of the race was announced of God, as one of the forms which human society should take; which was recognized as allowable in the very first organization of the Church; which was again recognized in the second great covenant, to redeem from bondage a slave-holding nation, and in the very moral law given of God, as the Church's ethical rule of life; which was recognized in the civil code, given by Jehovah himself, and according to which he administered a civil government as theocratic King, so long as the kingdom continued an independent nation, which went with the Church and nation into their captivity, and was restored with their restoration; which, in an empire of sixty millions of slaves, held under a heathen code, when Jesus Christ came, received from him no word of rebuke, but clearly his acquiescence in its ethical propriety; which began with the very beginning, again, of the Church reorganized as the Christian Church, as a relation recognized in the duties pointed out by the Apostles; and finally whose denunciations were themselves denounced by an inspired Apostle, as unworthy the fellowship of true ministers of Christ—when an institution thus ethically interwoven with the texture of every part of God's law, and essential to the duties which he has expressed his loathsomeness, and depravity—than it becomes the infinitely solemn question whether, we have a revelation from God or not, and whether if so, those who hold such opinions of slavery can possibly hold the inspiration of "all Scripture."

I am free to say that as to practical consequences, ultimately, it is difficult to make much distinction between the open and avowed denial of plenary inspiration, the partial acceptance of the Scriptures, and the apparent full acceptance of them, which yet tortures the word of God upon any and every Procrustean bed which the humanly devised theories of natural right and ethical justice may prepare for them. Apostates like Colenso and his co-laborers in "Essays and Reviews" and the "Westminster Review," claiming still to hold a portion of the Bible inspired while they reject Moses, are pleased to caution those of us who will admit no distinction between the inspiration of Jesus and his Apostles, and that of Moses and the Prophets, and warn us not "to carry the ark of God into the field of battle." To which I have only to say, if there is no longer any book of the law in the ark, and blossoming rod, and pot of manna—nor any more seat on its golden cover, nor Jehovah, as the ineffable brightness dwelling between the Cherubim, then it is a *bagus ark*; let the Philistines take it! If Moses is not inspired, then how can Jesus and his Apostles be inspired, when mistaken in founding their whole system of doctrine upon Moses as inspired? If the ethics of Moses are impure, how shall we trust the ethics of Jesus expressly founded upon the teachings of Moses, first divested of the human accretions with which human ignorance and fanaticism had invested them? If "all" this Scripture is not "the inspiration of God," but only a part of it, and if we are left to the guesses of such learned critics as these in ascertaining which is the inspired part, "profitable for doctrine, reproof, and instruction in righteousness"—then where is the infallibility of our guide? If the bread that professes to come down from heaven is a loaf with poisoned paste in it, which none but these spiritual chemists can distinguish, then we had better throw away the loaf, and, in hunger, sorrow and despair, turn to "the hushes the swine did eat."

So far from seeking to "shelter Southern slavery under the Mosaic system of servitude," particularly, the Moderator, if he had read as far as page 8th of the volume would have found that the author ignores the argument from Moses, which even Bishop Hopkins and many others have praised in the following terms:

"I did not then argue, nor do I now, that this revelation through Noah (his curse upon Canaan) of itself justifies a man in holding slaves, any more than that the prophecy declaring that Messiah should be betrayed by one of his own household, justified Judas in betraying him."

And the scope of the argument from Moses, which forms a small part of the work, was not on the defensive order at all, but to prove, as declared on page 22d, that—

There was in the civil code of Moses the recognition of a system of perpetual servitude, just as clearly and distinctly, though in less detail, as in the laws of Virginia, or Kentucky, or South Carolina. And by precisely the same logical and critical process by which it is proved that the civil laws of Moses did not recognize and regulate perpetual servitude, any one may undertake to prove, just as clearly, that slavery never existed by law in Virginia or South Carolina.

The Christian public may well be astonished after looking at these undeniable facts, to find a great anti-slavery Assembly thus denouncing as blasphemous an argument published by British

Abolitionists, and a great Presbyterian General Assembly thus denouncing one of its ministers for having made an elaborate defense of the inspiration of the Scriptures against the Colensos and Parkers and other infidel rationalists. The world may hence learn how much value to set upon even the solemn official utterances of a General Assembly under the control of Jacobins!

So much for the official anathema. The author deems it scarce worth while to waste time and space upon the yelpings and howlings of the penny-a-liners, who without reading his book have taken up the Assembly's bull as an infallible article of faith, and pretend to shudder at this book as containing some doctrine on the slavery question which the author and the Synod of Kentucky and the General Assembly have never held before. No man of sense, at all acquainted with the history of the subject will dare say that a single proposition of this argument, or a single exposition of Scripture is in contravention of the steadfast faith of the Presbyterian Church up to 1861. The attempts now made to wrest the utterances of the fathers of the Synod of Kentucky, and the former utterances even of the author of this little book, to the support of the new infidel anti-slavery dogmas of radical Presbyterians, are perfectly in keeping with the like attempts of radicalism to wrest the word of inspiration. The fathers of the Synod of Kentucky were, as the author of this volume always has been, equally opposed to the anti-slavery perversions of God's word, and to the theory that slavery is *per se* the best form of social and political order. The author was in favor of gradual emancipation in West Virginia and Kentucky as a wise political economy, yet at the special request of Dr. John C. Young and others, attended an Emancipation Convention in 1849, for the special purpose of preventing an anti-slavery party from Louisville, who had established there an anti-slavery organ, from casting the Convention in the mould of New England anti-slaveryism. And, in that Convention, the author's only utterance was in response to and in rebuke of the anti-slavery doctrines of Rev. Mr. Heywood. His views then so far as they were developed were the same as his views now; and his views then were the views of the entire Presbyterian ministry of Kentucky.

In reference to this little book on the Bible teaching concerning slavery, the author may without impropriety state, for the information of those who have not read it, that they will find in the notes and appendix perhaps the most concise and complete compilation of authorities on the subject yet presented to the public. The notes cite in full from the whole circle of British and European commentators, expositions of passages relating to slavery. Also under the argument touching the abuses of the system a condensed view of the social condition of British labor—as contrasted with the slave labor of the States. And in the notes and appendix will be found a carefully compiled contrast and comparison of the Mosaic, Roman and American slavery systems. It was his good fortune to find in a British library at the time, the remarkable volumes of Haezel, from which he was enabled to present a close comparison between the Roman legislation touching slavery during the time of Christ and the Apostles, and the legislation of Kentucky and Virginia in the 19th century.

As the book was written with special reference to the infidel theories of anti-slaveryism rather than with reference to the right or wrong of slavery, it will be perceived that it discusses no "dead issues," but, as is declared in the conclusion of the book, issues which the recent abolition of slavery has brought before the world in a form to be properly considered.

Religious Awakening.—Rev. George O. Barnes.

An interesting awakening is now enjoyed in the Second Presbyterian Church of this city. On Sabbath preceding Thursday, the day of prayer for our youth, the pastor addressed a discourse to the young, and announced services for every evening in the week as well as for Thursday morning. He was assisted for more than a week by Rev. George O. Barnes, who both as a man and a minister of Christ won all hearts. He comes nearer our conception of the lovely McChesney than any other minister we have ever met. His labors were greatly blessed in reviving Christians and awakening the impenitent.

It is a singular illustration of the spirit that now pervades the Church, that the offer of Mr. Barnes, after the restoration of his health, to return to his work in India, should have been rejected by the Board of Foreign Missions, though both he and his brother Missionaries in India earnestly plead for a year or more that he should be sent back. That when now heart-sick from hope deferred, he gave up and accepted a call from the Stanford Church, the Presbytery of Transylvania while under the lead of Drs. W. L. Breckinridge and Humphrey refused to install him as pastor. That when subsequently installed, after the secession of the radicals from that Pres-

bytery, his teaching and influence should be deemed so dangerous to the interests of Presbyterianism, that the President of Centre College, his father's friend, and professedly his very particular friend, deems it necessary every other Sabbath to journey from Danville to Stanford, and gather the dozen malecontents of Mr. Barnes' congregation into a Methodist church and preach to them while Mr. Barnes is preaching in the Presbyterian Church.

We recite these facts, more in sorrow than in anger, simply as illustrative of the spirit which now prevails in the Church, and the extremes to which it carries good men even of that sort who imagine themselves, and whom the public imagines, to be rather amiable and moderate men. It has been the favorite strategy of our radical brethren to hold up before the people, as the authors of the present strife in the Church, certain witnesses for the truth, whose "bad spirit," whose "harsh language," and whose fierce iconoclasm alone has stirred up division. But here is the case of one of the most modest, amiable, and earnest ministers of the Church, who, simply because his conscience compelled him to bear witness to the truth, and the order of Christ's house, and because his heart revolted at the merciless decrees against his Southern brethren, has been persecuted and made to suffer even more, perhaps, than the boldest of the opponents of the Assembly.

The Lowries and Dr. W. L. Breckinridge and Humphrey, pass for very amiable and moderate men; and to doubt that it was the amiable John—the disciple whom Jesus loved—"concerning whom the Saviour said, 'Ye know not what spirit ye are of,' who was first to propose to 'call down fire from heaven as Elias did;'" and who said, "We forbade him because he followed not with us." The Christian public will yet learn that "bad spirit" can lurk under the placid countenances of the amiable John as well as flare out in the words of impetuous Peters and Pauls.

Failure of the Bill for the provisional amendment of Center College charter.

We notice, in the report of legislative proceedings, that the bill for the provisional amendment of the charter of Center College, by striking out the clause defining the Synod of Kentucky as in connection with the General Assembly, after being ordered to a second reading by vote of 52 to 28, was finally lost by vote of 41 to 37—one third to one-fourth of the members living absent, and some dozen of the so-called conservatives voting with the radicals.

As our readers are aware, though we have earnestly desired that our friends in the interior should succeed in getting their bill passed, first, because they thought it important, and second, because a failure to do so, after having undertaken it, would be claimed as a triumph by the unscrupulous radicals and would be used for still more effectually bugging the poor credulous devotees of humbug, whom they have operated upon so successfully already—yet we have never regarded this bill as essential to the protection of the property rights of our people, or as, at best, any thing more than an expedient for avoiding protracted litigation, and for a more speedy settlement of the church controversy in Kentucky.

In the first place, we have never for a moment doubted that, in the end, the courts of the state will be obliged to decide that the property belongs to the body of Presbyterian people which truly represents the ecclesiastical views and opinions held by those who originally endowed the school. And nothing can be more preposterous than the pretence of the little clique of "dead heads" which has dubbed itself the Synod of Kentucky, to be the successor and representative of the body of men who as the Synod of Kentucky, up to 1860, built up Center College. All their laborious efforts in aggregating a mountain of small fibs of every sort of construction—fibs negative, fibs positive, fibs direct, fibs indirect, fibs pious, fibs not very pious, fibs ecclesiastical, fibs financial, fibs statistical, fibs eulogistic, fibs malignant—all these must melt away under the searching gaze of an intelligent court. The most that can be effected by them will be their strategic use, in more completely lulling captive "the silly women" of both sexes, which their evangelists "creeping into men's houses" have already led astray. For, in fact, there is no necessity in this case for going back to the fathers in search of a text whereby to try the claims of the present radical clique to be representatives of the former Synod of Kentucky. We are perfectly agreed to try the question before any intelligent jury in Kentucky, whether these pretenders themselves are the representatives of their own former selves prior to 1860. Whether the two Drs. Breckinridge, Humphrey, Matthews, Yerkes, &c., are, in this year of grace 1867, representatives of the opinions of the Drs. Breckinridge, Humphrey, &c., of the Sumner letter era, or even the era of the Hodge protest of 1861, in any reasonable sense, or in any such degree of iden-

tity as to entitle them to control church funds which they controlled in 1850 to 1860. We present to these gentlemen this very obvious dilemma:—If the Sumner letter of Dr. R. J. Breckinridge, of 1856, the eulogy on Jeff. Davis and the Confederacy of Dr. W. L. Breckinridge in 1861, and the Humphrey minute in 1861, declaring the Assembly's acts repugnant to the word of God, were truly representative of the sentiments of those who endowed Danville, then nothing can be plainer than that these gentlemen in their Lexington pronouncement in 1867, terribly misrepresent them. If, as is now claimed, the Radical acts and utterances in 1867, represent the ideas of the founders of the College, then, for long years before the war, they acted with singular dishonesty in claiming to represent the ideas of the founders of Danville, and to control the funds consecrated by them. We have assumed all along that the Breckinridges, Humphrey, Matthews, &c., of the era of 1850 to 1860, or even 1864, were truly representative of the Old Synod of Kentucky, that, therefore, the Breckinridges, Humphrey, Matthews, &c., of 1866-67 cannot be its true representatives. For as every body knows, had one predicted in 1850-60, that the Breckinridges, Humphrey, &c., of that day would become the B's and H's of 1867, each would have indignantly exclaimed with Haezel "Is thy servant a dog?" And, therefore, as the question now stands there can be no doubt that the courts must decide with the present Synod and the former Breckinridges, Humphrey, Matthews, &c. We are the more confirmed in this opinion by the expressed judgement of the best lawyers in the State.

In the second place, nothing can be plainer than that the clause in the Danville charter referring to a connection which the General Assembly has relation simply and solely to the fact that two Synods existed in 1821 both called the Synod of Kentucky, though one was the Cumberland secession; nor could it possibly enter into the heads of those fathers that they were by this clause binding the Synod to remain in connection with a Northern faction of the Assembly then existing; and that too after this faction has apostatized from the principles of church order which their fathers held. If the construction which our radicals now put upon that clause be the true one, then even though the General Assembly should apostatize to Unitarianism, or other form of Rationalism—which seems now by no means improbable, then the Synod of Kentucky and Center College are pledged to the general support of Unitarianism, or any other form of infidelity, by that clause in its charter. No court in the State will be likely to accept a construction that leads to such a consequence.

In the third place, even should we grant that this clause in the charter did mean to tie the Synod to the General Assembly in every contingency, then it is very plain that the present Northern fragment of the General Assembly is not the General Assembly of the Presbyterian church which was before the minds of the fathers of 1821. If we are to go back and appeal to tradition and parole evidence, as to the individuals who gave the funds, &c., &c., we doubt not a very strong case could be made for the New School General Assembly, as the body truly representing their principles. Notoriously President Young, Dr. Humphrey, and others of the friends of Danville, were for a long time in doubt, whether the Old School Assembly or the New were the true General Assembly. Not to press that point, however, it is susceptible of as clear demonstration as any other moral truth, that since 1861, the Southern General Assembly is, and the Northern General Assembly is not, the true successor and representative of the principles of the Old School General Assembly of 1838 to 1861. Nor have we ever doubted that, even if the Synod of Kentucky had carried out the principle of its protests and cast in its lot with the Southern General Assembly as the true Old School Assembly, forced out by the secession of the Northern Jacobins, the courts of Kentucky would have decided that this is being in connection with the General Assembly in the sense of the charter. Indeed, we are inclined to think that this would have been a better position for the Synod, so far as property and the courts are concerned, than its present position of adherence under protest, to the Northern Assembly. We have yielded cheerfully to the judgment of our brethren on this point, but our opinion is still unchanged, that no intelligent court could go into the question of the division of the Assembly without coming to the conclusion that the Southern Assembly is by far the truer representative of the Old Assembly. And but for the pressure of the law that "might makes right" there is little doubt that a majority of the original body would say so to day.

In the fourth place, even granting that the charter should be held to require a continuance with the present Northern faction of the General Assembly, it is very clear that the present clique which claimed to be the Synod, is

not the Synod of Kentucky which must be in connection with the General Assembly. It is a factious secession unauthorized by the wicked orders of the Assembly of 1866, let alone authorized by any provisions of the Constitution and law of the church. This is tacitly admitted by the seceders themselves, as appears from the fact that weeks after their secession, they found it necessary to "make a new record" and blot out the former record of their secession, and in thus "making history" they found it advisable to cover up the real facts of the case and manufacture several new facts, in order to co-oper up their case. In like manner, as we are informed by a letter from a friend in the interior, they are industriously making new facts and re-constructing old ones in reference to the details of personal opinions and individual donations made to the College, with a view to co-oper up some sort of justification for their protracted robbery of the Kentucky churches. The slander of both the dead and living benefactors of the College, by charging them with holding or abetting the radical and abolition heresies of the party in Kentucky, is, we consider the meanest outrage of all. But enough at present. We shall take occasion to shortly present some additional views of this question.

The General Assembly of 1866, by Henry A. Boardman, D. B. Philadelphia, J. B. Lippincott & Co., 1867.

We have received from the publishers a pamphlet of 124 octavo pages, containing Dr. Boardman's essays as far as published in the *Presbyterian*, together with four additional essays, a postscript concerning Dr. R. J. Breckinridge's last letter, and an appendix containing several papers on the controversy. We shall, as we have space, lay before our readers extracts from the suppressed, as before from the numbers published in the *Presbyterian*. For the present we must content ourselves with some interesting items of history gathered from this pamphlet. We present, first the bulletin from the *Presbyterian*, suppressing Dr. Boardman's seventh essay, with Dr. Boardman's comments, in part, thereon:

OFFICE OF THE PRESBYTERIAN.

REV. DR. BOARDMAN:

Dear Sir:—We must respectfully decline publishing the enclosed. The controversy in this paper has changed into a *defiance* of the men of the Declaration and Testimony, and this we cannot admit into our columns. They have an organ of their own for their defence. Further, the animadversions upon the *minutes* of the General Assembly are not such as we think we ought to publish, a discussion of its acts we are willing to admit.

Yours sincerely,

EDITORS OF THE PRESBYTERIAN.

November 24, 1866.

The author is happy to believe that this note will invite special attention to the rejected Essay. If he is not mistaken, just men will find in its analysis of the Assembly's measures, matter for grave reflection. As regards the strictures contained in the above note (1) It will be clearly seen that the Essay in question is, and is meant to be, a defence of the men of the Declaration and Testimony, in precisely the same sense as the six preceding Essays. Not one of the Essays defends the errors of these brethren. Every one of them defends, or was designed to defend, their indefeasible rights, and through them, the rights of every minister and member of our communion. If the seventh does this more effectively than the others all the better for the cause of truth and righteousness. (2) It is a novel idea, that the *minutes* of a Legislative or Judicial body is not a legitimate topic of argument in discussing its acts. The files of the *Presbyterian* will show that it has never hesitated to "animadvert" alike upon the acts and the spirit of the General Assembly, whenever in its judgment, there was occasion for it. And now, on the maxim it now puts forth, will it vindicate the extremely uncharitable censures upon the aims and motives of the Declaration and Testimony, any men and those who espouse their rights, which have so copiously illustrated its editorial columns during the last eight months? That paper for "Nov. 24," the very date of the above note, contains an article of this kind (possibly from the same pen that wrote the note) as unjust, if not quite so bitter, as some of the circulars and letters which have emanated from the office of our Board of Domestic Missions.

We find another very remarkable piece of history in the appendix. It appears that Dr. Humphrey was actually to have written the protest against the exclusion of the Louisville Commissioners, instead of Dr. Boardman; though that gentleman has since become so conspicuous as the theologian for the act against which he was to protest as unrighteous and unconstitutional. Says Dr. Boardman:

THE REJECTED PROTEST.

There was an understanding among a portion of the "Minority-men," that our able and esteemed coadjutor, Dr. Humphrey, who had rendered our cause so efficient aid, was to prepare a Protest in which we could all unite. The author of this pamphlet was taken sick on Friday afternoon, June 1, and did not return to the Assembly at all. On Saturday morning, learning that Dr. Humphrey had not been able to perform the service expected of him, and not advised of the other Protest, he left his bed and hurriedly wrote a Protest, and despatched it to the Assembly, which, it was then supposed, would adjourn that evening. The friend in whose hands it was placed, could get no opportunity of presenting it until Monday night, just

before the final "dissolution," the sum of signatures. Its fate is disclosed in the following extract from the Minutes. "Resolved, that it be the sense of this General Assembly, that the Protest of Dr. Boardman and others, is not respectful in language, and that it be returned to the author" (p. 101).

In his introduction Dr. Boardman pays his respects in the following quiet and gentle, but terribly significant style to Drs. W. L. Breckinridge and Humphrey:

Should an appeal of this kind require an apology, it may be found in the fact that the most strenuous and successful exertions have been made to mask the real issues between the majority and the minority of the late General Assembly. The cheap device for this purpose consists in representing the minority and all who agree with them, as "Declaration and Testimony Sympathizers," and in the face of the fact that the minority embraced such men as Drs. Humphrey and W. L. Breckinridge and others, who had resisted the Declaration and Testimony movement from the beginning. If some of these brethren now think it best to acquiesce in decisions which they withstood to the last as unjust, unjust, and unconstitutional, their example can impose no similar obligation upon men whose consciences forbid them to remain passive while the Constitution of the Church is (in their view) treated as so much waste paper.

Dr. Boardman, pays his respects to the recent tocsin of Dr. R. J. Breckinridge, in the following rather pungent and ad hominem style:

It is a sad idiosyncrasy, this propensity to surmise plots and cabals. It has been the bane of many eminent historical characters—not always quite innocent of strategy themselves. It is in fact a sort of spontaneous growth in the folds of politics and diplomacy; and the pestilent weed, it is said, has even been found within the sacred enclosure of the Church. The discomfort it produces, makes it a duty, in the interest of common humanity, to avert its noxious consequences wherever we can. In the present case, if the author of this pamphlet be half so much implicated in the pending "mischiefs" as is charged, his word ought to have some effect in laying this phantom. He is happy, then, to be able to say, that if there be a "plan" he has not heard of it. If there has been, or is to be any "concert" of action among the opposers of the St. Louis proceedings, it has been carefully concealed from him. In so far as his information goes, the Conservative members of the Church have no more the intention of getting up a Convention to open the next Assembly, than they have of drumming up an army of thousands of "dead heads."

It is right to say, that the "plan" of men are long, and that they are often to speak openly in every form to men. And truth and justice, in the present case, require that in the present case, the religious contest and the storming of the gates of fairness and accuracy which so many Journals, pretending to be religious, habitually manifest, the most authentic and undeniable evidences of all important occurrences should be placed in reach of all who read at all. The methods indicated above are not our methods. We have no aims which require or admit of such tactics. It is allowable to speak for others without consulting them, it is not proposed to approach a single Presbytery with any demonstration designed to affect its choice of commissioners. It is certain that no one of the three men arraigned by "R. J. B." can have the remotest expectation of going to that Assembly. Nor is it probable that it will include more than a dozen members, who are in sympathy with their views. Further "Pleas for another Faithful Assembly," will be issued. The tocsin is already rung again throughout the Church; and we have two or three official bell-ringers west of the Alleghenies, who will like nothing better than to keep it ringing till next May. It were very strange if these expedients should miscarry. We do not believe they will. There will be "another Faithful Assembly." And there may still be another, and another—we know not how many more.

We shall republish the principal parts of Nos. 7-8 in future issues. Dr. Boardman in our judgment, is mistaken in his views of the Declaration and Testimony, and in laying the blame of the troubles upon the men who made that protest. Our opinion is that the men who are most to blame for the present weak state of conservatism, are those who stood back from the Declaration and Testimony and strengthened the hands of the Jacobins in the church by weakening the force of that Testimony. But still Dr. Boardman is a noble advocate of truth and liberty against apostasy and usurpation, and deserves the highest honor for his manly stand on this subject.

An instance of Catholic credulity is seen just now in a letter which has recently been hawked about in the south part of France, near Lille, purporting to come from God. This tract describes the letter as written in letters of gold—that it was found in the Basilique in London by a child deaf and dumb from its birth, who was perfectly cured of those infirmities by the virtue of this letter. This document gives assurance of pardon from all sins and deliverance from every plague, and famine on condition of believing the letter and fasting three days, giving five pence, and then saying "I believe in God." The writer, etc. The letter is signed "Jesus."







## Free Christian Commonwealth

For the Free Christian Commonwealth,  
"So Difficult to be Saved."

There are not a few persons who are deterred from becoming Christians because of the apparently insuperable difficulties which present themselves. They have made some faint resolves, uttered a few prayers, attended upon the means of grace, read God's word, hoping thus some new light would break in upon their minds and they would by some mysterious process, they knew not what, find themselves children of God. That new light never beamed upon them, that mysterious process never took place, and they have settled into a state of indifference because they fancy the difficulties insuperable.

Take it for granted there are difficulties, what real good do we enjoy in this world without having to encounter them? If you wish to be a scholar, you must sit down patiently and study for days and years—and master one abstruse science after another. If you wish a crop you must clear your land, plow, and sow, and in sultry heat reap your harvest.

If you wish wealth, it must be by earnest thought—physical endurance, careful schemes—difficulties stare you in the face at every step you take. Is it reasonable therefore to suppose you will meet with no difficulties in securing your soul's highest good?

Will you with a determined will grapple with and surmount difficulties in securing every conceivable good, save your soul's salvation?

There is a right and a wrong way to do everything. Many things can be done in one way and one only. You cannot make a steam engine without tool or rule, nor can you propel it without water. You cannot scale a mountain without beginning at its base, or build a house without laying a foundation.

There is a way revealed by which you can be easily saved, and the Bible declares only one, namely, through Jesus Christ—"neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved."

There is but one condition upon which you can be saved through Him: "Believe on the Lord Jesus Christ and thou shalt be saved." Examine the Bible from Genesis to Revelation, and you see nothing offered save the one Saviour and faith in Him. Such is the experience of all God's saints. "If you attempt salvation in any other way, you will find it difficult, increasingly difficult: nothing but vexation of spirit and disappointment in the end."

If there is but one way of entering an impregnable fortress; it may be a very easy thing to enter it by that way, but an insuperable task in any other. It would be an insuperable difficulty to send a message to a friend in England or India in an hour's time, save in one way. In that way it is easily done. Put yourself in connection with a telegraphic battery and instantly the thought flashes over hill top and valley and the depths of the sea, and as the wire clicks on the other side of the world your friend weeps or smiles.

There is but one way to be saved: through Jesus and by faith in Him.—Treasures of gold, world on world of gems cannot save you. Bowing of knees, tears and good deeds won't save you. You will find Jesus only, saves. One confiding, trustful; look to Him and your difficulties will all be gone. Go at once, put yourself in connection with the car and heart of God through Christ;—go tell Him you are a poor lost sinner.—He is a mighty Saviour; trust Him as such, take Him at His word, and then see what has become of your difficulties.

D. P.

### Nature and Origin of Spiritual Life in the Soul.

(From the unpublished manuscripts of the late Dr. JAMES M. BROWN, Charleston, Va.)

"He that believeth on the Son hath everlasting life." John iii. 36.

1. What is life?

The simplest definition is:—a state of active existence from causes operating in the being that lives. These causes are, the mutual adaptation of parts and organs, to act, and to be acted upon. All living creatures are dependent on something outside of themselves, for the commencement and continuance of life. In regard to all material beings, we know that this external influence will not produce life, but for the internal organization. You may place the egg of the bird, the egg of the fish, the grain of wheat, and a pebble in the same moist rich soil—what result will be, all know well.—Place them in the birds' nest—place them in the running stream—same influences are not adapted to each—no influences will show life in the pebble.

There are instances of vegetable and animal life. Here I remark, that while there are some things respecting them which we do know, there are others which we only conjecture. We know that in each class there is a something which we call the principle of life; and that this acts through the peculiar organization of each. Here our knowledge on this point ceases. We conjecture that it is not the same in the different classes, and we support our conjectures by such reasoning as compels belief, in the absence of any conflicting evidence. In addition to this, we know the circumstances that are essential to the existence and perfection of the life of each, without which life will neither com-

menor nor continue. These things have not life in themselves.

But it is not concerning life of this character that the text speaks. It is of the life of man. In him are united two natures, the material and spiritual. The spiritual is regarded as the principle of life to the animal part; while the spiritual, though in some respects acting through the material organization, is not dependent on it. The separation of the soul from the body produces the death of the body, but not the death of the soul. The animal life, the life of the body, may be feeble, while the powers of the soul are in their vigorous exercise; and the bodily powers may be in full health and vigor, while the powers of the spirit may be very feeble. Instances of these come under the notice of all. The spiritual life, including both the intellectual and moral operations of the soul, requires the conditions peculiar to its exercise and development, quite as much as the body requires what belongs to it. If these do not exist, its life cannot be in perfection. And here, we are to bear in mind, that though intellectual life, as well as moral, are both operations of the soul, their culture and high development do not necessarily go together. They may co-exist; and where both are found in full exercise, they produce the highest state of man. As instances of a highly cultivated understanding without a corresponding state of moral life, I cite Voltaire and Lord Byron.

As instances of high moral culture without a corresponding intellectual development—Bunyan.—As instances of both united, Hannah More, Chalmers, Payson, Alexander. The text speaks of moral, spiritual life, and the point claiming our attention is, what does man require to develop this life. In regard to this, he is as the grain of seed to vegetable life—the egg of the bird to animal life. There are susceptibilities which exist for a time, and if not developed, the seed dies. To be developed, the proper conditions must exist. And so it is with man. The conditions for the development of the moral life must exist. If this development does not take place, spiritual death, resulting in death eternal is the sure issue.

This brings us to the next point:—How does man in his present condition come to the exercise of moral, spiritual life?

What is his state with reference to this? The account which God gives of him, is, he is dead in trespasses and sins—alienated from the life of God—abominable and disobedient, and to every good work reprobate. This is not the moral state of some men, but of all.

This is a first principle, which if either denied or lost sight of, will necessarily lead to a fatal error in any attempt to answer the question before us. And just here, has been the fatal starting point into ruinous error with thousands, in their efforts to frame schemes of religion for their fellow men, or to free themselves from the bondage of corruption. Suppose a man should undertake to study astronomy with one of the best works of modern times before him; but should refuse to believe the statement that the earth has two motions.—This would make the whole subject a bundle of absurdities to him. If he should attempt to construct a system which did not embrace these, he would run into everlasting errors.

And so it is in regard to the truth before us. The depraved, totally depraved condition of man is one of the facts to which all the provisions of the scheme of salvation in the gospel have reference. Another fact is, that he is under condemnation. If either, or both of these is left out of view, the whole gospel scheme is inconsistent. Admit them, and all is harmony. If we search the Sacred Scriptures we find their teachings perfectly consistent on the point of the necessity of faith in the spiritual, the moral life of man, and his eternal well being. To free from depravity and condemnation, Jesus teaches this very distinctly in this chapter. It is taught in the text. The Apostles always taught it. Believe in the Lord Jesus Christ. It is impossible to separate faith in God the Father from faith in the Son. This is clearly seen from what is said in 1st John, v. 9-10-11.

To God as manifesting Himself in His revelation, and to Jesus Christ as the sent of the Father, we must give that confidence; in Him we must exercise that unhesitating trust, which will lead us to depend on all His declarations, obey all His precepts, follow all His instructions, trust all His promises—so that our feelings, desires and conduct shall be controlled by them. Faith is that belief of the truth which controls us by the truth. The mere assent of the intellect which does not control the man is not faith.

The influence of faith on the spiritual life, on the feelings and conduct of men in spiritual things will be seen if we examine its effects as stated in God's word. 1. Faith works by love. Gal. v. 6. Faith produces love to God; and it is in the constitution of man's nature impossible that he can love God without he has given his heart's love to Him. Wherever faith exists, love is found in connection with it. Faith and love unite and produce cheerful, universal obedience. And this cannot exist where there is not faith and love—the love that springs from faith, and from nothing else. There is no such thing as spiritual life, no such thing as correct moral feelings or conduct without faith. On this is based the language found in Hebrews, xi. 6. But without faith it is impossible to please God.

2. Another effect of faith is—it purifies the heart.—Acts, xiv. 9.—Purify their hearts by faith. The depravity of man's heart consists in having the affections fixed on low and sinful things. These are the objects of his desire, and of course, the objects of his pursuit. But faith directs the affections to the things that are above, where Christ sitteth on the right hand of God. The man desires holiness above every thing else. The deep feeling of his soul is, that he cannot be satisfied till he is holy as God is holy. This is the hungering and thirsting for spiritual

life. It is faith raising the man from that state which fitted him for companionship with devils, to that condition which qualifies him for the society of angels, and communion with God. A third influence of faith is, It overcomes the world.—1st John v. 4. And this is the victory that overcometh, &c. While man is controlled in his feelings and conduct by the things that are seen, the world presents to him ever varying, and tempting allurements to sinful acts and courses. But faith presents to his attention, with almost the vividness of things seen, other objects far, yea, infinitely more important, and fixing the desires on them, the allurements of the world lose their power. There is nothing but faith that can do this. I might extend this train of illustrative remarks still farther, and show how faith enables the child of God to lay hold of the promises, how it sustains in the dark days of adversity and trial; but it is not necessary. We see from what has been said, that its whole tendency is to stir up the powers of the soul to engage heartily in the service of God; to turn from all sin, and from earth as the man's portion, and to fix the affections on God.

Faith is the condition that is absolutely necessary for the spiritual life of man, necessary to cultivate all moral principles, all holy affections, and produce obedience that meets the just claims of God. Trust in God, absolute and unhesitating is the duty of every intelligent creature. As soon as any of them cease to exercise it, they fall into sin, into death in trespasses and sins. Thus the angels fell who kept not their first estate. Thus our first parents fell; and by unbelief man continues in his fallen state. While in this state the wrath of God abides upon him.

Jesus Christ presents himself before the world revealing God's method of mercy for the recovery of man from his state of sin and condemnation. Attested by the seal of heaven, in prophecy, in his lineage, in his birth, life, mighty works, death and resurrection, he claims, and the Father claims for him, the full trust of all men. If this is given, the result is everlasting life.—This expression in the New Testament always implies two things. Spiritual life—that is, the exercise of holy affections, and obedience to God here, and eternal happiness in the future world. The sinner is made a partaker of future eternal bliss, because by faith he has embraced God's terms of salvation, and is fitted for the inheritance of the saints in heaven. He is pardoned, accepted in God's sight, made holy, admitted into heaven.

### For the Free Christian Commonwealth.

#### God's Great Argument with the Sinner.

"Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and unto our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." (Isaiah 55: 6-9.)

It seems that God is here reasoning with man about their sins. He submits to them an argument wherein he not only justifies himself in such conduct, but makes it reasonable to the sinner that he can be just to himself, and yet pardon the guilty. The argument is this: That inasmuch, saith God, as my thoughts are not your thoughts, nor your ways my ways, but by as much as the heavens are higher than the earth, by so much are my ways higher than your ways; and my thoughts than your thoughts; therefore, can I be just and true to my holy and righteous character, and yet offer the sinner the mildest terms of pardon; therefore, can be just and yet the justifier of him that believeth in Jesus.

Let us look at one of God's thoughts and compare it with a corresponding thought of man, and learn a sublime lesson.

Man is a thought of God! And though there is not a spig of grass, a sparkling dewdrop, nor grain of sand, nor mote, nor speck, nor star, that bears not evidence of its divinity, yet man alone is conscious of that divinity! The mighty lion shakes the earth with tremendous roar, and all the lower animals tremble at his approach; the proud eagle "with clang of wing and scream" lifts itself into the regions of the sun, but man, can lay these bleeding at his feet; and conscious of his lofty origin gaze upward into heaven, and worship heaven's God.

Not only does man's intelligence give him the complete mastery of all other animals, but this very intelligence does he have the most sure and certain revelation of his Creator. For one philosopher has said "that in the spirituality of mind in man alone can there be found data for the positive proof of the existence of God." But, considering man in the low light of a piece of mechanism, it baffles all the attempts of the limner to spread his countenance on the canvass, or the sculptor to clothe the cold marble with his features; and yet, to the accomplishment of these facts have been bent the mightiest intellects; the divinest specimens of genius have been bent to the task to gain fame immortal, and paint a dying groan. But how superior are God's thoughts to those of man, not only in the process of framing a world, but also in fashioning it. What man is there that would have made himself to grow up from an infant to manhood—to pass through a long and tedious novitiate before being prepared for life? Nay, man, had he created himself, had leaped forth from the ground fully equipped, and with ready armor of manhood for the battle of life. He would not have planted in his bosom the seeds of death, but have made himself immortal. And so he is. *Die he must, but die he cannot!*

Oh! then come ye who are addressed in the text; ye wicked and unrighteous men; salute yourselves, and behold the surpassing grandeur of that thought of God embodied in your own souls! Gather up the strength of your mightiest powers, and plume the wings of your noblest thought, and soar if possible to the transcendent height of that magnificent conception of God embodied in

yourself, and behold from this lofty standpoint an unanswerable argument why you should "seek the Lord while he may be found and call upon him while he is near." Behold an unanswerable reason which no human genius could invent or deny, why the wicked should forsake his way, and the unrighteous man his thoughts, and return unto the Lord "who will have mercy," and "abundantly pardon."

Look on thyself, O man, and mark the exalted position thy God hath given thee! For he hath "made thee a little lower than the angels, and hath crowned thee with glory and honor." Look up, O fallen man, to the sublime heights thou dost occupy in the scale of beings, and discard forever that false and delusive philosophy that degrades thine origin to any thing less than an infinite Intelligence!

When we look on man as he is, the last of God's creation, fashioned after the exalted model of God's own image, possessing the very material form in which Deity himself, has given us his concept of the beautiful, the very source whence poets and painters, and artists of every class and painters, and artists of every class, and when, in this lofty bearing, we see his Creator placing on his brow the chaplet of glory, by giving him universal dominion over whatsoever liveth and moveth in earth, and air, and sea, we behold in him the absolute monarch of creation!

When we regard man as endowed with those mighty powers; upon whose strength he is borne to loftier heights than eagle's proudest flight, and subduing and taming to his control the wildest and most dangerous of the elements—measuring the speed of worlds, weighing their massive forms, catching the flying lightnings and binding on their wings messages to distant ports, to give gladness or sorrow to the nations. When we look upon these mighty achievements of art and science, and reflect that all is the work of man, we can almost hear the angels exclaiming, how wonderful!

When we regard man as possessing an immortal soul capable of developing and increasing in pleasure, and yet inexhaustible; when we reflect how happy or how miserable he can make his existence in the unseen, unknown, unfathomable hereafter; when we regard him in his condition and destiny, we enter into the feelings of the Psalmist; can realize the actual as well as the poetical of that celebrated line "I am fearfully and wonderfully made!"

How is it possible to contrast this one thought of God—this living, moving, breathing, thinking thought of God—this wonderful, fearful thought of God, which *lives and which dies*, and yet shall *live again*, with the thing that man would have made of himself! Let us not attempt to caricature the being man would have made of himself, for he had as apt have made of himself a haboon, a kangaroo or a monkey; for how many men to-day desire to become the kings of those tribes by tracing to them their origin?

But beware, O man! For while your origin, and your condition are stubborn, determined and unalterable facts, yet, by your own hand shall your destiny be shaped, and that you may not make a devil of yourself—of this very being thy God hath created for a position of exaltation and of bliss; to-day be warned and "seek the Lord while he may be found, and call upon him while he is near," for, as the potter wheel a piece of clay, so are you shaping a piece of immortality, and as "his hith power over the lump to make one vessel unto honor, and another unto dishonor," so have you the power to make a vessel on which God will bestow the riches of his glory, or of wrath fitted to destruction. Oh! then man! will you not listen to this, God's great argument with the sinner, where he tries to convince you that he can still be just to his true and holy character and yet justify the ungodly. Wherein he can still be the hater of sin and yet offer to the sinner the mildest terms of pardon, and these terms are: *only forsake your ways—only forsake your thoughts.* For this wonder of his grace wherein he can be just and yet the justifier of the ungodly is no more wonderful to God, than is this wonder of his power wherein he can make a world and fashion a man. This fact in the economy of his grace is no more wonderful to God, than is this fact in the economy of his creation, and, therefore, do not inquire: wherefore can God consistently with his "strictness to mark iniquity," pardon my sins? But just forsake your sin, and you will never hear of it again from God—He will never allow it to confront you and condemn you in the day of judgment, for he says, "Let the wicked forsake his ways and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

W. H. J.  
CYNTHIANA, KY., Feb. 20, 1867.

### Words in Season.

1. You keep looking at your act of believing. What is this for? Why, certainly, that you may be satisfied with your faith; and being satisfied with it, what then? No doubt, you will rest in it and upon it, satisfied now that Christ is yours, because you are satisfied with your faith. This is making a Jesus of it, and is in effect taking the crown of crowns from His head and placing it upon the head of your faith.

2. The placing of sanctification before justification, for the evidencing of justification, is that which keepeth many poor creatures in bondage for many years, and ruins many souls. How many are gone to hell, who thought they were going to heaven, deceiving themselves with false assurances, and latching their own works, and not from the sight of their own works, but from the sight of their own works, by a pure act of believing! If this were the right path to justification, we should not be justified in believing, but in loving and working.

3. I came not to call the righteous, but sinners to repentance." Here is the first ray of hope: they are not to repent in order to be haters of sin and lovers of God, in order to be called freely by the gospel; but they are to obey the free

call of the gospel in order to become such. But I dare say you admit all this. Well, then, here is the weight of the objection which causes your disquietude: "If Christ be able and willing to save, and I be able and willing to come to Him, where is the obstacle?" Nowhere, if such indeed be the case. But take heed. Is it not laying a condition on the gospel of the gospel, if I found myself willing; or, I must have a more sincere willingness before I can believe that Christ will save me? Is not our reluctance the worst feature in our malady? And yet you think it is because you do not yourself remove that, that Christ will not remove the rest of it! Do you feel it to be no comfort to believe that Christ is willing, nay, waiting, to receive you at the moment the offer is made? If you do not, then you do not believe the gospel to be free. What effect ought a consciousness of your coldness and insecurity to have upon you? Why, to cling closer to Jesus, to cast a greater burden upon Him. The more you lay upon Him, the more confidence do you show, and the more do you honor Him. You groan under a hardness of heart; then cast yourself on your knees, and whilst you pray to be delivered from it, oh! forget not also to pour forth gratitude to God, that He hath thus made you to groan under it, made you to feel it, and arrested you in your former levity of indifference. Alas! in our concern for more, we too often forget what we have received. I am no stranger to that most miserable of feelings—deadness in prayer; and who can in words describe the sensation of a soul anxiously struggling with an unseen God to fulfill his promises of mercy, and yet bitterly feeling that it cannot come to Him; sinking under despondency that all is in vain; that you are addressing one deaf to your voice; that it is needless to persist, for at the very moment the heart is overpowered with vain and wandering thoughts, and you do not sincerely desire what you pray for? This is indeed, a feeling most miserable, but, oh, how needful! Is not this praying indeed in sincerity, from the very consciousness of sin and misery? Is not the cry of a man struggling with the billows more sincere and earnest than of a man on the bank? Look, look at the Deliverer himself—the Rock of Ages, with his hand stretched to you! Grasp it, cling to it! What does He say? "I, even I, am He that blot out your transgression, for mine own sake, and will not remember your sins. Is it for thee own sake? Oh! then, I need not fear my sins and pollutions will prove an obstacle. I am grieved for them, and desire to be a thousandfold more so; but glorify thine own self.—"Though Thou slay me, yet will I trust in Thee." We are ever forgetting that our sins are the very reason why we need a Saviour, and ought not to be discouraged by them, as proving any obstacle to his grace, when we are enabled to resign ourselves to Him, but we ought to be deeply humbled for them, and it is then that God giveth grace.

### For the Children.

#### Little Maggie's Home.

It was a narrow, dreary street, down which the good home-missionary turned his steps, and the houses on either side seemed like swarming rookeries. They had once been respectable homes for single families, but that must have been long since. Now the washerwoman plied her work in what had once been the family parlor, and away in the damp cellars ghastly men and women wove rag-carpets or wrought rough baskets, or sorted old bones and rags; while away up in the garrets, poor sewing-girls stitched away to earn a scanty crust.

Oh! have you ever been thankful that yours was not a home like these? We think too little of the meaning of that verse, "Bless the Lord, O my soul, and forget not all his benefits."

In one of these dingy rooms, on the second floor of an old house, lay a poor little girl with the fever burning up the blood in her veins, and not a breath of sweet pure air to fan her cheek. You have thought it hard to be sick with all the comforts of a cheerful home and a loving mother to care for you all the time. Think of poor Maggie on her bed of shavings with only a bit of carpet thrown over it, and no pillow to rest her burning head upon. Remember, it is God only that maketh us to differ. Should you ever forget to thank Him for his mercy to you?

You have felt what a comfort it was at nightfall, to have your father come and sit down by your bed-side and take your little hand in his, while he tenderly inquired how "his little girl had been to-day." Maggie's father sat with two or three companions, his ragged elbows resting upon the broken table, his scowling face supported by his grimy hands, a crumpled and rimless hat was pressed far down upon his forehead. No gentle words fell on the sick child's ear. Only oaths and drunken songs almost as dreadful. The wretched mother worked at her wash-tub, and the only window was hung with the garments she had been washing, as was also the handle of the old brush which she had made to serve for a clothes-line.

"Oh! won't that Bible-man ever come," moaned the sick child as she tossed from side to side on her miserable bed. "We don't want the likes of him here," growled the father. "Oh! but I'm going to die, father, and I'm so afraid to go. It's such a dark road to go alone. You can read father; won't you read me a little in this?" and she drew a small Bible from among the shavings. A warning shake of the head from her mother was not noticed. She was in such anguish of body and soul she clutched at every chance of getting a ray of light.

The father's eye brightened at the sight of that Bible. Do you know the reason why? It was not because he loved the precious book. "Give it to me, Mag, give it to me, girl," and with a nod to his wretched companions he snatched the book and strode away to pawn it for gin. The others quickly followed.

"You might have known better," said the mother, sharply, as she turned to the grieving child; "you deserve to lose it for being such a fool."

There was a creaking of the old stairs again, and when the door opened Maggie saw, to her joy, the kind face of her good friend, the missionary.

"Oh, I am so glad to see you!" she said, clasping her thin hands tightly about his. "I was afraid I should die before you came, and oh, I was so afraid to go."

"When I walk through the valley of the shadow of death I will fear no evil, for thou art with me," said the good man. "Can't you feel, my little girl, that God is with you? That Jesus Christ is your Saviour?"

"He seems so far off," said the child. "It doesn't seem as if he did come into this dreadful place."

"But he is here now, dear Maggie, just waiting to take his little girl in his arms, and make her fit to dwell in his heavenly mansions. Will she not trust herself into his hands?"

"Jesus Christ came into the world to save sinners."

That was the verse after all, that brought hope to little Maggie's heart, and the poor child felt that she could lay herself low at the feet of such a Saviour and trust all to him.

Before another sunrise she had left that dingy, wretched room, and had gone, as we hope, to those glorious mansions which Jesus went to prepare for those who love him.

"And where angel throngs are glowing,  
A harp to him is given,  
And she sings, no sorrow knowing,  
Close by the gates of heaven."

### A Nice Hiding Place.

A TRUE STORY.

One morning I went to my pleasant school room, and found many vacant seats. Two little scholars who had been with us a few days before, now lay cold in death, and others were very sick. The diphtheria had entered our village and our school. The children were weeping bitterly as I went in, saying, "O, teacher, Minnie and Georgie are dead. What shall we do? Do you think we shall be sick and die?"

I touched the bell gently as a signal for the opening of the school, and when they had all taken their seats, I said: "Children, you are all alarmed at the approach of this terrible disease. You sorrow for the death of your mates, and fear that you too may be taken. Many of you have asked me, 'What shall we do?' I know of but one way to escape this trouble, and that is to *hide* from it. If you will listen, I will read you of a hiding place."

All listened eagerly, while I read the ninety-first Psalm. I made no comments, but in a few words asked that the Comforter would carry his message to their hearts. They all seemed hushed by the sweet words of the Psalmist, and the morning lessons went on as usual.

At noon, a sweet little girl named Lizzie, came to me, and said, "Teacher, are you not afraid of the diphtheria?" "No," I answered. "Well, wouldn't you, if you thought you would be sick and die?" "No, dear, I trust not." Lizzie stopped her questioning, and looked me full in the face for some minutes, with thoughtful, wondering eyes, then her face brightened a little—"Oh, I know now," she said. "I know why you are not afraid. You are hiding under God's wings. Oh, what a nice place to hide! I thought of that as you read the chapter. I wish I could hide there too. Then I should not be afraid of the diphtheria or anything else. Is there room for me too?"

"Yes, Lizzie," I said, "room for you and for every one who wishes to come. Oh, he longs so much more than you can think to *hide* you in his arms, to clasp you to his heart, to wash out your sins in his own blood. Used as he is of the music of heaven, with its choirs of ten thousand of thousands, yet it will be far sweeter in his ears to hear your childish voice whispering, 'Jesus, thou art my hiding-place.' Will you not say with your whole heart these precious words? A soft *I will* was her only answer, but I trust at that glad hour Lizzie sought and found the shelter of her Saviour's wing.

### The Blind Man's Sermon.

"A few persons were collected around a blind man, who had taken his station on a bridge over a London canal, and was reading from an embossed Bible.

Listening from the passers-by of their carnal things, he was ministering to them spiritual things. A gentleman on his way home from the city was led by curiosity to the outskirts of the crowd. Just then the poor man, who was reading in the fourth chapter of the Acts, lost his place, and, while trying to find it with his finger, kept repeating the last clause he had read: "None other name—none other name—none other name." Some of the people smiled at the blind man's embarrassment; but the gentleman went away deeply musing. He had lately become convinced that he was a sinner, and had been trying, in many ways, to obtain peace of mind. But religious exercises, good resolutions, altered habits, all were ineffectual to relieve his conscience of its load, and enable him to rejoice in God. The words he had heard from the blind man, however, rang their solemn music in his soul: "None other name!" When he reached his home, and retired to rest, these words, like evening chime from village tower nestling amongst the trees, were still heard: "None other name—none other name—none other name!" And when he awoke, in more joyful measure, like matin bells saluting the morn, the strain continued: "None other name—none other name—none other name!" The music entered his soul, and he awoke to a new life. "I see it all! I have been trying to be saved by my own works—my repentance, my prayers, my reformation. I see my mistake. It is Jesus who alone can save. To Him I will look. 'Neither is there salvation in any other. For there is none other name—none other name—none other name—under heaven given among men whereby they may be saved.'"

JOHN WATSON,  
Leather & Saddlery Warehouse,  
No. 286 Main Street,  
Between Seventh and Eighth, Louisville, Ky.

WOULD invite the trade to examine his Stock which he will sell at the lowest prices, consisting in part of—  
Sole Leather, Pad Skins,  
Upper Leather, Embossed Leather,  
Brilliant Leather, Straps, Bits, Buckles,  
Harness Leather, Saddles, Bridles,  
Skiing Leather, Harness, Trunks,  
Carriage Makors' Materials, &c.  
Feb 8

CRAWFORD & SALE,  
WHOLESALE DEALERS IN  
COAL OIL LAMPS  
Lamp Fixtures of all kinds, Lanterns,  
Chandeliers;  
BURNING AND LUBRICATING OILS,  
No. 250 Main Street, between Seventh and  
Eighth, Louisville, Ky.  
April 5-6m

D. C. HEISKELL,  
MERCHANT TAILOR,  
No. 40 MAIN STREET.  
HAS on hand a very large stock of Cloths,  
Cassimers and Vestings, which he is selling at greatly reduced prices.  
Strangers visiting the city will find it to their interest to give him a call.  
May 10-11.

GEO. W. MORRIS. J. M. HEATH.

GEO. W. MORRIS,  
WHOLESALE GROCER,  
AND DEALER IN  
Foreign Fruits.  
113 Main Street, North side, between 3d  
and 4th,  
LOUISVILLE, KENTUCKY.

Where can be found at all times a large and well assorted Stock of choice goods, embracing a greater variety than is usually kept in houses in this line of business here or elsewhere. City and country merchants are invited to call and examine for themselves before making their purchases.  
Feb 6

SLAVERY,  
AS RECOGNIZED IN THE  
MOSAIC CIVIL LAW,  
Recognized also, and Allowed in the  
Abrahamic, Mosiac and Christian Church,  
Being one of a Series of Sabbath Evening Discourses on the Laws of Moses,  
BY REV. STUART ROBINSON.  
For sale by A. Davidson, 93 Third Street,  
Louisville—Price 50 Cents. It will be sent by mail pre-paid, on receipt of the price.

J. V. ESCOTT  
68 Main Street, between Second and  
Third, Louisville, Ky.,  
MANUFACTURER OF  
PIER AND MANTEL  
MIRRORS,  
PORTRAIT AND OTHER FRAMES  
In Gilt, Rosewood, Oiled Walnut, &c.  
IMPORTER OF  
French and  
PAPER  
FRAMES  
LOUISVILLE, KY.  
SPL. CHROME  
OGGISTS  
ARTISTS  
625 Schools furnished  
best. Goods entirely new.  
May 21st

British Periodicals.  
The London Quarterly Review (Conservative.)  
The Westminster Review (Whig.)  
The Edinburgh Review (Radical.)  
The North British Review (Free Church.)  
AND  
Blackwood's Edinburgh Magazine (Tory.)  
These foreign periodicals are regularly re-published by us in the same style as heretofore. Those who know them and who have long subscribed to them, need no reminder; those who the civil war of the last few years has deprived of their once welcome supply of the best periodical literature, will be glad to have them again within their reach; and those who may never yet have met with them, will assuredly be well pleased to receive accredited reports of the progress of European science and literature.

TERMS FOR 1867:  
For any one of the Reviews, \$4.00 per annum.  
For any two of the Reviews, 7.00 "  
For any three of the Reviews, 10.00 "  
For all four of the Reviews, 12.00 "  
For Blackwood's Magazine, 4.00 "  
For Blackwood and one Review, 7.00 "  
For Blackwood and any two Reviews, 10.00 "  
For Blackwood and three of the Reviews, 13.00 "  
For Blackwood and all four Reviews, 15.00 "  
A discount of twenty per cent, will be allowed to clubs of four or more persons. Thus, four copies of Blackwood, or of one Review, will be sent to one address for \$12.00. Four copies of the four Reviews and Blackwood for \$15.00, and so on.

POSTAGE.  
When sent by mail, the Postage for any part of the United States will be Twenty Cents extra a year for "Blackwood," and but Eight Cents a year for each of the Reviews.  
Premiums to New Subscribers.  
New Subscribers to any two of the above periodicals for 1867 will be entitled to receive, gratis, any one of the Four Reviews for 1866. New Subscribers to all five of the Periodicals for 1867 may receive, gratis, Blackwood or any two of the "Four Reviews" for 1866.

These premiums will be allowed on all new subscriptions received before April 1, 1867. Subscribers may also obtain back numbers at the following reduced rates, viz:—  
The North British from January, 1863, to December, 1866, inclusive; the Edinburgh and the Westminster from April 1864, to December, 1866, inclusive; and the London Quarterly for the years 1865 and 1866, at the rates of \$1.50 a year for each or any Review; also Blackwood for 1866, for \$2.50.

Neither premiums to Subscribers, nor discounts to Clubs, nor reduced prices for back numbers, can be allowed, unless the money remitted direct to the Publishers.  
No premiums can be given to Clubs.  
The Leonard Scott Publishing Co.,  
35 Walker St., N. Y.

The L. S. PUB. CO. also publish the  
FARMER'S GUIDE,  
by HENRY STEPHENS, of Philadelphia, and the late  
J. P. Kearsley, of Yale College, 2 vols. Royal Octavo,